

CONTROVERSY ·

BETWEEN THE

Missionaries of the American Board

AND THE

EVANGELICAL ARMENIAN CHURCHES
IN TURKEY.

NEW YORK :
ISSUED BY THE ARMENIAN YOUNG MEN'S CHRISTIAN ASSOCIATION.
1882.

TO THE FRIENDS

—OF THE—

AMERICAN BOARD.

There are, and for many years have been, serious difficulties in the mission field of the American Board among the Armenians in Turkey. For a long time, it was not considered judicious to make these difficulties a subject of public discussion. But as the years rolled on, the evil became more and more critical and the Bythinia Union of the Armenian Churches at last thought best to give out the matter to the public in a printed pamphlet, extracts from which, have been recently published in this country. Some of the points of controversy between the Missionaries and the Evangelical Armenian Churches, will be found in this pamphlet.

There are two main causes for these difficulties, as will be seen.

In 1846, the Armenian Hierarchy called upon the Evangelical party to desist following the missionaries, and those who remained insubordinate were cut off from the communion of the church. This led to a panic and petty persecutions against the excommunicated.

During this panic, the missionaries hastily organized these excommunicated men into separate communities, (a grave mistake) with the idea that this would save the men from persecution.

The separation did not stop the persecution. It created many and great wants, such as Churches, Schools of various grades, Hospitals, Cemeteries and Bureaus of quasi-nationality with chiefs over them—as a medium of communication with the Turkish Government. (In Turkey every Religious Denomination is considered as a distinct nation and must have a sort of civil organization for itself.)

These wants had to and could only be supplied by the missionaries, because in the first place, the Evangelicals were very few in numbers and were, as a general thing, in very moderate pecuniary circumstances, and further, by reason of the persecutions and in the process of transition, nine-tenths of them lost almost all their means of livelihood and became dependent on charity.

It will be seen by Dr. Hamlin's letter, in the pamphlet, that the missionaries not only did not supply these wants, but when the people in Constantinople, after doing all they could themselves to

provide a church and school, applied for assistance abroad, they most unaccountably set themselves against the project. The consequence was, 'as Dr. Hamlin shows, the Evangelicals in many parts of Turkey have become hopeless and homeless "*vagabonds*."

A second cause, leading to difficulties, is the Caste and Race prejudice in the policy of the American Board.

The Armenians, as a race, are well known in many parts of Europe as well as America. As Merchants, Professional men, and men of affairs in general, they mingle in all circles of social life and have dealings with all classes of people. They are respected and treated as gentlemen, and on equal terms, everywhere. No one mistrusts their honesty, ability and general worth, because they belong to another race. The American Board labored between 40 and 50 years and spent millions of money in the prosecution of their work among this people. But how does it look upon them? Does it treat them as equals? No! In their view, those who belong to the Armenian Evangelical churches are merely their converts. Their Pastors and Teachers are simply *hired helpers*!

They have no right to sit with the missionaries, to deliberate upon the work of Christ, in their midst. They are natives, and the American Board must not employ the natives as missionaries to their own people; and in cases where these *helpers*, who understand best the needs of their own people, differ with the missionaries as to the course to be pursued in the work, they must be turned out, and it may be, left to starve! In this Race prejudice of the American Board, instances like the following occur:—viz.

An Armenian young man comes to this country for an education. While in College here he develops a superior talent and graduates with the highest honors. As an earnest christian and an educated gentlemen, he makes many friends. By the advice of these friends, he offers himself to the American Board to be sent out as a missionary to his people, but is rejected on the ground of his being an Armenian by race, and is advised to go to Turkey and work *under* their missionaries there. It so happens, that a class-mate of this Armenian, an American by birth, but unfortunately *somewhat* defective in mind and of inferior capabilities, also offers himself at the same time, to the American Board, as a missionary to Turkey, and is accepted, and thus, the Armenian is advised and must work *under* his half-witted class-mate or not at all.

The above is merely a brief and imperfect summary of some of the points at issue between the American Board and the Evangelical Armenians.

It is hoped that the Christian churches interested in the American Board and its work will look into the matter and find some remedy for the existing evils.

EXTRACTS

FROM THE MINUTES OF THE FOURTEENTH ANNUAL MEETING
OF THE

BYTHINIA UNION.

HELD AT CONSTANTINOPLE, MAY 12-25, 1881.

N. B.—The BYTHINIA UNION embraces the Evangelical Armenian Churches of the Province of Bythinia in Western Asia Minor, and of Roumelia in European Turkey; this field is also occupied by the American Board of Commissioners for Foreign Missions, whose American agents are at Constantinople and Broosa, but are not ecclesiastically connected with the above mentioned native churches.

SESSION 5—May 14.

1. Dr. Kavaljian, Delegate of the Church of Adabazar, read a letter from that church to the meeting.

This letter contains a clear statement of our material, intellectual and moral condition, which it shows to be retrograde and highly dangerous. Our material state is far from satisfactory; our educational means being extremely limited, our children grow up in ignorance: our churches do not advance in spirituality or grow in grace, and the letter strongly urges this Evangelical Union to use every means to remove this evil.

Another letter was also read from Adabazar, written by Mr. Krikor Kavaljian. This venerable man moved the hearts of all present, as he pictured with feeling words the hopes we entertained in former days, and the zeal that burned in the hearts of the brethren. The gospel people were to have been a mirror of spiritual and holy living; their Christian graces were to have opened the eyes of their enemies; we were to have been the model community of all Turkey. What has become of all this beautiful dream? he asked. How can we raise again this fallen people? for they are now the most miserable of all. He therefore earnestly exhorts the meeting to strive by every means to put a stop to such a state of things.

Mr. John Minassian remarked at length upon the subject brought forward in these letters. He confirmed their statements, and asked: "Why are these things so? Why does not the state of our community improve? I will point out the knot of the trouble. Here it is: the society which has undertaken to assist us has for its sole aim the immediate salvation of souls,

whereas this object, though our own, too, is not so exclusively. We wish the regeneration not only of our hearts but our intellects as well. We pray, 'Thy kingdom come,' and desire to escape out of the thick, deadly night of ignorance. We wish to cultivate our minds, educate our children, and while they become children of the Most High, to liberate them from the iron yoke of extreme poverty. We desire to be a well-to-do community, that we may do greater and still greater things for the glory of God. If the reverend missionaries could think like us upon this subject, the difficulty would speedily be overcome, and our community would vastly improve."

Many others spoke in the same sense.

2. It was proposed that a special committee be appointed to prepare a statement of the present condition of our community, in which shall be included the material, educational and moral aspects of the subject, and after obtaining the approbation of this Union, a deputation should present it, in the name of this Union, to the annual meeting of the American Mission, and fully explain and advocate its positions.

This was unanimously adopted, and the following committee was chosen by ballot : Rev. Simon Utujian, Rev. Alexander Jejizian, Mr. J. Minassian and Dr. B. Mateosian.

Mr. John Minassian called the attention of the meeting to several important documents and communications received from America, respecting the rights of the Evangelical Armenian Community of Turkey in the matter of the ordination of Rev. N. Abdalian, and the discussions that arose thereupon, both in the newspapers and in private correspondence ; also respecting the proposal made to Dr. Håmlin to return to Constantinople, and the correspondence thereon between Dr. Clark, Secretary of the American Board, and Mr. S. M. Minasian. He also moved that a special committee be appointed to carefully examine these documents and letters, and to report to this meeting the results of their examination. This proposition was unanimously adopted, and the following persons were appointed on this committee : Rev. Simon Utujian, Rev. Alexander Jejizian, Dr. Baronig Matteosian and Dr. S. Kavaljian.

SESSION 6—May 15.

The committee to whom were referred for examination the documents and correspondence from America, submitted to the meeting by Mr. John Minassian, presented the following report :

Mr. John Minassian has put into our hands a large package, containing letters, newspaper slips and other documents, which we have carefully examined, and now lay before you the substance of their contents.

I. Our attention was drawn first to a discussion in connection with the ordination of an Armenian young man, the Rev. Nahabed Abdalian, whom, after his theological and medical education was completed, an Ecclesiasti-

cal Council, sitting in Hartford, Conn., judged proper to ordain as a laborer in the gospel.

(A.) Rev. Mr. Herrick, the Turkish-speaking missionary, who was then in America, set himself against this ordination, and endeavored to prevent it by protesting against it in the name of the native Evangelical Unions of Turkey, and by pronouncing the doings of the Council unlawful. But the Council refused to listen to him, and proceeded with the ordination.

(B.) This attempt having failed, Rev. Mr. Barrows, one of the missionaries, throws himself forward from the East, and charges the Council with having done something very wrong and very hurtful. He vehemently protests against it, and in order to prevent its being recognized, publicly and in print pronounces all of us Orientals deceitful and false.

(C.) Mr. John Minassian, indignant at this slanderous attack of Rev. Mr. Barrows, lays before all the brotherhood of the Evangelical Armenians the whole matter in a printed but not published appeal.

(D.) Dr. Davies, Moderator of the Ordaining Council, in a powerful and logical manner justifies the doings of said Council, and condemns the course pursued by Rev. Messrs. Herrick and Barrows. He, moreover, says in one of his letters that the American churches are bound to listen to the complaints of the native churches of Turkey, and pass judgment on the same, and that the Board and their missionaries are the mere agents of the American churches.

(E.) Dr. Hamlin speaks with much severity of Mr. Barrows' letter, and deems him deserving of censure.

II. A desire has often been expressed by many of our brethren that Rev. Dr. Hamlin might return to Constantinople and labor among and with us. Consultations and correspondence upon this subject have taken place between Dr. Clark, Mr. Minasian and Dr. Hamlin, in which we notice the following important points :

(A.) Dr. Hamlin writes a long letter to Mr. Bradford, member of the Prudential Committee of the American Board, in which he gives him a brief but correct picture of the work of the gospel in Turkey, or, to speak more correctly, among the Armenians, which will be found in the appendix. Dr. Clark, speaking of this letter, says : " I had no such idea of the matter ; it is a new view of the facts in the case ;" and he invites Dr. Hamlin to return at once to Constantinople and correct matters in accordance with these views.

(B.) These three persons reach the point in the matter that Dr. Hamlin consents to make the experiment of calling a council at Constantinople, to be composed of equal numbers of missionaries and natives, to whom shall be committed all matters affecting the Evangelical Armenian churches.

(C.) The Prudential Committee of the American Board seem to have substantially consented to Dr. Hamlin's return to Constantinople.

(D.) But there is every appearance that very strong opposition to this movement arose at Constantinople, whence one of the missionaries writes that the idea of Dr. Hamlin's return to Constantinople is "the fruit of a cowardly mind."

(E.) The Constantinople native brethren appoint Mr. S. M. Minasian their representative in America in all matters affecting this subject.

(F.) A collection is attempted to be made for building a church and school-house in Pera, but wholly fails of success.

(G.) A letter from Mr. Dwight to Dr. Clark highly praises the Pera church, mentioning several members by name.

III. There are also a number of letters and documents respecting Mr. Filian, a young man who went to America with the desire of entering a theological institution, and succeeded in doing so, in spite of many obstacles, but the missionaries in Turkey would not let him alone. A letter from one of them was sent after him, slanderously representing him as a bad man and a thief. The directors of the school were in doubt; the missionary, said they, calls him a bad man and a thief, but we see no sign of evil in him. He is a well-behaved, sensible and proper young man, animated by right sentiments. Still they were obliged to dismiss him on account of the charges brought against him. Further inquiries were made. A correspondence took place, and excellent testimonials came from every quarter. The pastor and missionary at Cesarea declared him to be a good man; but he was not readmitted into the seminary on account of that false testimony, that "he is a bad man and a thief."

These are the points which the special committee have discovered in the papers submitted to them for examination, and to which they desire to call the attention of this meeting.

SESSION 8—May 17.

The report presented to the meeting at the preceding session by a special committee upon certain papers sent from America was again brought forward, and a good deal of consultation took place upon particular points. When the mind of the members became sufficiently evident, it was proposed that the committee who presented the report should receive an addition of two members, and that the committee thus enlarged should be instructed to draw up a set of resolutions expressive of the sentiments of the meeting upon the subject. This proposition was unanimously adopted, and the Rev. Avedis Constantian and Mr. J. Minassian were added to the committee.

SESSION 12—May 19.

III. The committee who were charged with the duty of examining certain papers from America, and of reporting resolutions respecting their contents, having finished their work, begged leave to submit the following expression of our sentiment upon the subject :

1. Mr. Herrick had no right to protest in the name of our union against the ordination of Rev. N. Abdalian. We say *our* union, for we have given him no such authority, nor have we made him our representative. But with regard to the other unions we know not whether they have authorized him or not, though we do not believe they have ; therefore, as far as it concerns this body, we say Mr. Herrick has not done right. •

2. It is the opinion of your committee that the Hartford council had a right to ordain the Rev. Mr. Abdalian, just as it has a right to ordain an American as an evangelist or missionary. There are, in Turkey, scores of church officers who were ordained in America. Who has ever protested against their ordination? Is it because Mr. Abdalian has Armenian blood flowing through his veins that this violent attack is made upon him and upon the council that ordained him?

3. We learn, from these documents, that eminent men, holding high positions in the churches of America, condemn the course of such missionaries as do not sympathize with the churches they have themselves assisted in gathering ; we have long complained of them, but in vain.

4. Mr. John Minassian did right in protesting against Mr. Barrows' letters on Mr. Abdalian's ordination, which were published in American newspapers. Mr. Barrows, the Constantinople missionary, represents Mr. Abdalian as a doubtful and suspicious character, yet specifies nothing against him. Nor is he satisfied even with this. He includes other Armenian youths in the same condemnation, and represents them all as having gone to America for purposes of gain, and as being unprincipled and faithless. Yet we know nearly all of these persons to be good and useful men. He also asserts in this connection that all Orientals are naturally deceitful, which places us all under the same condemnation. It seems to your committee that Rev. Mr. Barrows, by these two published, slanderous letters, casts great reproach upon our community and churches, and attacks our honor and good name ; and if he does not publicly withdraw or satisfactorily explain this charge, the wound he has inflicted upon our feelings will not be easily healed ; for he who uttered these words is not a man of no account, he is a delegated office-holder, and speaks in the name of a respectable body of men.

And besides all this, this offense is aggravated by the fact that it is not the first time that we are thus slandered before the Christian world in newspaper articles by those who on some occasions are profuse in their praises.

5. Rev. Mr. Barrows, in his two published letters above mentioned, again transgresses by calling the Armenian nation "Pagans." Your committee calls your attention to this inexcusable mistake, and with pain declares that a nation which has borne the Christian name for centuries deserves not to bear so opprobrious an epithet. It is possible that Mr. Barrows used it

thoughtlessly, but he should have been more guarded in the use of language.

6. In all these documents a fact stands prominent, and your committee desire you to pay careful attention to it. Here, in this one field, there are two distinct bodies, viz., the foreign mission and the native church, which have the same object in view and labor for the same end; yet between these two bodies there is no distinct relationship or understanding; they stand apart and unconnected with each other in every respect. The mission is wholly independent in all its doings; and though the churches are deeply affected by them, yet they cannot in any way or degree interfere with the labors of the mission, or say this will do or that will do; meantime they, themselves, are interfered with and prevented from doing what they deem highly important. Your committee believe that this one fact is the cause of all the difficulties which have occurred between the two bodies, and by which the work has been greatly marred; and we believe that as long as this matter remains as now, there will be no lack of disagreement and division. The American board, or the prudential committee, should well understand this; there should be, between these two bodies, a perfect equality of influence respecting every item of business, and in all things which refer to the Armenian community our churches ought to make their voice heard and to deposit their votes.

7. It appears from these papers that the condition and sufferings of our churches are neither known nor understood in America; the churches which help this work by their contributions know not our state; even the secretary, who has the control of this business, does not know our condition as he ought; how much less therefore is it understood by the churches who sustain the work? Yet it is evident that they desire to be informed of our trials and sufferings, and they make known their readiness to obtain information upon the subject. A permanent committee should therefore be appointed to supply this information in the name of the churches.

8. There is still another point in these documents which has been a subject of inquiry and conversation. It is the attempt to prevent our young men going to America for purposes of study. We are persuaded that it is the first need and duty of our community to secure the thorough education of our children; we need men able to contend against ignorance and infidelity; men capable of preparing theological works and able to understand the Scriptures in their original tongues. We need instructors capable of teaching the higher grades of knowledge, and to bring forward our children and make men of them; we need good writers to prepare books for our people and to train our posterity; and we need men fitted to occupy every office and position in church and state. How shall these be obtained? We do not see why an attempt should be made to prevent this movement by preventing our young men from going to America. It is really but a choice of lands, for they will go to England, Scotland or Germany, if they

cannot go to America, as many have already done ; yet many of us still prefer the latter in spite of all that has happened.

Your committee deem it suitable to offer the following proposition to your honorable body : That an address be prepared in the name of all our Evangelical Unions and be published in Europe and America ; let this address express first of all the thanks and gratitude of our entire community to the benevolent Christians of those countries who have kindly aided in educating and instructing many of our youth in America, England, Scotland and Germany, as has been done in Turkey by the honorable missionaries. Almost all these young men now occupy positions of usefulness and honor in our community and church.

Moreover, let the address request the friends of the Gospel in the whole Christian world, in the name of our entire Armenian Evangelical community, to continue this brotherly work in behalf of our, as yet, feeble churches ; for the life of our weak community is in it. Let us entreat the benevolent Christians of Europe and America to open the doors of their numerous educational establishments to our youth who are thirsting for knowledge, and to take them under their care whenever they present themselves with proper testimonials, signed and sealed by the regular officers of our Evangelical Unions. (See Appendix.)

9. It occurred to several of us that Dr. Hamlin, one of our fathers in the faith, might be induced to return to Turkey and resume his labors with and among us. The suggestion was adopted by many, and it everywhere created hope. At the very same time, Dr. Clark and Mr. S. M. Minasian were corresponding in America on the same subject, and were greatly delighted with the prospect it opened. At one time it seemed pretty much decided upon, and they were engaged upon the details of the plan. But this hopeful plan was destined to come to nought through the opposition of certain parties, and so Dr. Clark's zealous endeavors began to slacken, and finally died away altogether. Your committee consider this a great loss. They do not hesitate to say that the return of this honored father would, with the Divine blessing, have been productive of untold good ; and should it yet be brought about, so that he might labor among us, we and our churches would greatly rejoice.

10. Finally, your committee set a great value upon these papers and documents. Their contents are very precious ; they believe that hereafter they will constitute an important part of our history. We propose, therefore, that they be translated, and that both an English and an Armenian copy be neatly bound into a volume and be preserved among the archives of this Evangelical Union.

When the report of the special committee had been read it was laid upon the table, and each point being taken up, one by one, and fully discussed, the meeting voted unanimously to adopt the entire report.

The delegation chosen at a former Session to prepare a statement and petition to be presented to the annual meeting of the American Mission, offered the following :

“The Bythinia Union having carefully considered the internal and external (spiritual and material) condition of the churches and congregations under their care, are fully convinced that it will not do to let things continue in their present state ; there is the most urgent need of applying the most effectual means to improve their condition. ‘The ‘Union’ has therefore unanimously decided to call thereunto the attention of the Western branch of the American Board’s Mission at its annual meeting, in the form of a petition, and request them to make a thorough examination of their views ; and whatever conclusion they may reach, to put it down distinctly in writing and communicate it to the delegation appointed for the purpose, which consists of Rev. Simon Utujian, Rev. Alexander Jejizian, Mr. John Minassian, and Dr. B. Matteosian. These brethren are authorized fully to discuss this subject with you, and to give you any information you may desire in order to explain the views of the ‘Union ;’ and should it be necessary, or should you deem it expedient, that an appeal be made to the Prudential Committee in Boston, they may there discuss the matter with your co-operation.

“We have, honored brethren, carefully compared the former and the present state of things, and see clearly on what road we are traveling. We are convinced that in order to save these feeble churches from utter destruction and the Lord’s work from ruin there is but one effectual means left us—*the missionaries and the native churches must work harmoniously together.*

“There must be a distinct practical agreement between the church and the mission, whose details shall be marked by well defined and carefully executed rules.

“A very important relation exists between you and us ; we occupy the same field, and have the same objects in view ; we fight for a common faith, though no ecclesiastical bond unites us, and we both labor to build again the temple of the Lord which is his church. So great an undertaking can be accomplished only by our hearty union and co-operation. We therefore request your assembly that an arrangement, by mutual consent, be made, whereby all the departments of the Armenian branch of your mission, both material, educational, literary, and evangelistic, shall be equally with yourselves under the control of representatives of the native churches.

“There has now long existed between you and us a constantly increasing disagreement respecting the very principle and foundation of successful co-operation ; our union has not been able to discover any other remedy

therefor but the one above named, and there are many signs that even this will soon prove inadequate. We have strong reasons for saying that matters have now reached the last point of endurance.

"These are the views which the delegation has been directed to express to the assembly of the missionaries of this subject."

The delegation having laid this paper upon the table, it was made the subject of deliberation for a considerable time, after which it was unanimously adopted, and a copy was given to the delegation to be presented by them to the assembly of the missionaries.

AFTERNOON—SESSION 16.

The delegation returned from the assembly and gave an account to the meeting of their interview and its result. The assembly received the delegation with distinction and honor, and after a brief expression of good wishes, the moderator, in the name of the assembly, informed them that they were ready to hear them. The delegation then presented their written statement and petition to the moderator, who passed it to the Rev. Mr. Green, who read it in Armenian, translating it, as he proceeded, into English.

The following is a copy of the petition :

"The Bythinia Union requests this assembly that hereafter all business, whether it refer to material, literary, educational or evangelistic labors, within our borders, which relates to the Armenian department of missionary work, be put exclusively in the hands of a mixed committee, to consist of an equal number of natives and missionaries, the natives having an equal voice and enjoying the same authority with the missionaries."

A good many questions were asked by members of the missionary assembly, with a view to throw light upon the subject; and some desired to know in what manner the general principle advanced was intended to be carried out, and what were the rules intended to be established. But the delegation at once declared that they were not prepared to enter upon such an inquiry; the subject had not yet reached that point. "We must first," said they, "agree as to the general principle, after which we can go into details." They added that there was no difficulty about the latter. "You have already," said they, "all the rules applicable to business meetings; it is not the purpose of the natives to alter or destroy any of these rules; they desire to work with you kindly and harmoniously, but with an equal voice with yourselves in everything. When we have agreed upon this point it will be easy, by mutual concessions, to come to an understanding respecting the details, the difficulty lies only in the admission of the principle. There is no difficulty whatever about details, we think." After some general remarks made on both sides, the missionaries were left to consider the subject by themselves, and afterwards to give us their reply.

The meeting was satisfied with the narrative of the delegation and voted them thanks, and the time being now exhausted the session was closed with prayer and the singing of a hymn.

AVEDIS G. K. ASADORIAN, Secretary.

NOTE BY THE TRANSLATOR.—The native evangelical churches of the Armenian race have, during nearly thirty years, presented similar petitions to the missionaries of the A. B. C. F. M. on the same subject, and have uniformly received the same, to them, unsatisfactory replies.

APPENDIX.

FROM LANGDON S. WARD, ESQ., TREASURER OF THE
AMERICAN BOARD.

CONGREGATIONAL HOUSE, Boston, Nov. 20, 1879.

S. M. Minasian, Esq., Tarrytown, N. Y.:

MY DEAR BROTHER : I have had a good many thoughts about the unsatisfactory state of things at Constantinople, and, especially of late, have been considering what I could propose and secure that would promote the peace and prosperity of the Churches there. . . . But I have another plan connected with it. You and I and almost everybody love and honor good Dr. Hamlin. I have long felt that it was a mistake that he was not at work in Constantinople. Now, could not the Pera Church invite him to preach for them, say once each Sabbath, and pay him say \$1,000 a year. If they could and would, I would like to ask the Committee to request him to go back, and, in connection with its aid to the church building, get him to *superintend* the erection of the edifice and to devote his time to the promotion of the Gospel work in the city and the whole country—that is, what time he may have aside from his duties to the Pera Church. Might there not be an associate pastor with him, or some arrangement of that sort? The advantages, as they seem to me, are these : Dr. Hamlin could be located in the field and work for which his life hitherto has prepared him. He is an acceptable preacher to and a tried friend of the Armenian Churches. He is loved and honored by the Board and the Churches in this country. He would harmonize and unite and build up every good work in Turkey. The Committee could more readily be led (*I think*) to give for the Pera building, if he was to see to its erection and then to preach in it.

Now it seems to me desirable that something should *at once* be done, so as to *hasten* the erection of the Pera Church and the progress of the kingdom of Christ and of peace in that city.

How do these suggestions strike you?

Kindly consider and advise me soon.

What do you think of trying to get Dr. Hamlin to hold some such relation to the Church, and to be partially supported by it, perhaps bearing the name of Pastor of it, or simply preaching in connection with the Ar-

menian Pastor? I think a way of peace and harmony may be found, and I am feeling after it. Kindly help me and oblige,

Yours very truly,

LANGDON S. WARD.

FROM MR. S. M. MINASIAN.

TARRYTOWN, N. Y., Nov. 21, 1879.

MY DEAR MR. WARD: Apropos of your kind favor of yesterday's date, I enclose you Dr. Hamlin's two letters, which please return to me after perusal. You will doubtless think that opinions singularly coincide. As to Dr. Hamlin's returning to his work in Turkey, if some good arrangement could be made, so his family *will* be provided for in the future, I think his going back would be an admirable plan. I will write to you again after having time to consider your propositions more fully.

S. M. MINASIAN.

TARRYTOWN, N. Y., Nov. 28, 1879.

MY DEAR MR. WARD: I sent you a note on Nov. 21st, as an acknowledgement of your kind favor of the 20th inst., and inclosed two letters from Dr. Hamlin to me. Since then I have been thinking a great deal about the matters proposed in your letter, to see if a way could be found to help the establishment of peace and prosperity in Constantinople and its neighborhood, in connection with the Evangelical work there. The Church in Pera certainly should be built, and Dr. Hamlin must return to his work in Turkey, but those things are only parts of a larger effort that should be made, if we design to find an effectual remedy for an evil which has had a long standing. We have heard a great deal for the past two or three years in connection with the political affairs in Turkey, of schemes of reform, autonomy and Government by commission, etc. I think some of those schemes might do very well to try in the management of the mission work in Constantinople. I would try the mixed commission scheme. That is, let a committee be formed composed of missionaries and Armenian brethren, and the entire work be committed to them. I intend to come to Boston the first part of next week to have an interview on these matters with you. I wish something could be done to build up the cause which we all have near to heart.

Yours sincerely, S. M. MINASIAN.

TARRYTOWN, N. Y., Feb. 4, 1880.

DEAR MR. WARD: I learn by Dr. Clark's letters that the plan suggested in your letter to me as to the arrangement about building the Church in Pera, is adopted by the Prud. Committee. Dr. Clark did not mention anything in regard to the scheme of co-operation. Still I hope that idea is not altogether laid aside. In my view that plan of bringing the missionaries and the pastors and delegates together, and to let them work hand in hand with one voice, one mind and one heart, will be worth more

than many churches. The Turkey of the future will be a very different thing from the Turkey of the past. Now is the time to lay the foundation, and prepare strong, able men to do the mighty work of the coming fifty years. One of the results I expect from the co-operation of the native pastors with the missionaries, on equal terms, on equal voice and vote, will be to prepare the Armenian brethren for the practical work. I want the people to do their own work, and let them be prepared for it.

Yours truly, S. M. MINASIAN.

FROM DR. HAMLIN.

BANGOR, January 3, 1880.

J. R. Bradford, Esq.,

MY DEAR SIR: I commence this paper with the apprehension that it will be a very long one, and I pray you do not lay it aside as too long to be read. It treats of a subject of more importance than any other you have now in hand, including Africa; for I cannot resist the impression that we are in danger of losing the works of forty years. The reasons of this impression will appear as we advance.

The record of forty years cannot easily be condensed, and if I should write it in full, it would be a book "Among the Armenians," larger than that "Among the Turks," partly of the same material. But without this history you could not understand the case; worse than that you must of necessity misunderstand, which is worse than "*agnosticism*." I shall only touch upon some of the chief points which may help us to understand the present crisis.

The Pera Church was formed in the summer of 1846, and consisted of about forty members who had been anathematised and expelled from the old Armenian Church. They chose, with great unanimity, one of their number, Mr. Apisoghom, as their pastor. He had studied with me a few months only, but had been for some time an earnest student of the Bible and had a decided gift of teaching. Dr. Dwight preached the ordination sermon, and I gave the charge to the pastor. It was an occasion full of hope and joy to us. Dr. Goodell felt "that all the pillars of hell were shaken by it." Where did we then meet for worship? A large hall in Dr. Dwight's house had been almost doubled by taking down a partition, excepting supports, seats for seventy or eighty persons provided. About two hundred were present at the ordination and the deepest solemnity pervaded the compact mass. We all felt the necessity of a church building. The church itself had more than doubled within the first year of its organization, and we had correspondence with the Board on the necessity of church buildings. A site was purchased, but we never had funds sufficient for building it. Dr. Anderson, whose wisdom no one questioned, did not sympathize with the missionaries with regard to church buildings. His

idea was that the living church should have its dead brick and mortar when able to provide for itself. I wrote a letter pointing out the policy and growth of the Papal Mission in Constantinople and vicinity among the Armenians. The Armeno-Catholics already had two noble church edifices and I think they now have four, in Ortakeney, Pera, Galata, and Constantinople. They had more schools then and school buildings than we have now, and they are now at our rate of progress, *centuries* ahead of us in providing for the people these central homes, the church and the school-house. Dr. Anderson gave a courteous, but cold and cutting reply, intimating that we were forsaking the Gospel to ape the Jesuits. In his Andover Lectures he refers to this correspondence with approbation. See "Foreign Missions," Cong. Pub. Soc., 1874, page 292. I saw it was useless to agitate any longer the subject of buildings for church or school, and for one I wholly abandoned it. The old house chapel had finally to be given up and then we obtained leave to occupy the Dutch chapel for our afternoon service. When at length that was given up, the church found a refuge for an afternoon service in the German chapel, where it now is by sufferance. For many years disheartened, discouraged, discontented, it has lived like a New England *tramp*, hiding its head at night where it can, not like a New England church with its boasted meeting-house and school-house side by side. Its glorious morning was soon overcast with clouds, its progress, so hopeful and inspiring, stayed; and I question whether it has more members now than in 1848. There have been additions and losses. I should be glad to know that the gains and natural increase balance the losses. Two events may be mentioned, among many others, as specimens of those occurrences which have been continually disturbing harmony and introducing discouragements and sourness. The first was the American Board's *change of base* on the matter of education. The Board abolished Bebek Seminary and the female seminary, which had been most signally blessed in the conversion of its students, and in the presence of half a dozen Catholic colleges and as many female seminaries, reduced all education to a miserable common school basis in the vernacular, such as country towns in New England had sixty and seventy years ago; with this single exception that, there was but a limited supply of such trained and sharp teachers as New England then had. This measure at first astounded the native brethren. It was not believed. When it became demonstratively true, anger was mixed with disappointment. I was personally acquainted with some who in consequence went over to the Armeno-Catholics, giving as a reason that the Catholics had never practised any such enormous deception as to pretend to be the friends of education and then become its real enemies. The choice was a hard one, but among the Catholics their children could be educated in the two or three languages that were more important to them than their vernacular, which was nowhere the language of commerce, trade, industry, the market-place or public meeting. It is true, the firm, consist-

ent, persevering opposition of the native element compelled Marsovan and even Harpoot, after years of useless and injurious resistance, to abandon "vernacular education" as the highest to which man may aspire. Mr. Wheeler's conversion is one of the remarkable events of Missionary labor. It seems to be genuine and thorough, but it costs too much. This long contest over education, although the native brethren have won the field in principle has left a root of bitterness, which has not been eradicated to this day. It is still believed by many that the mission is hostile to education, and the present change is hypocritical! Another most unhappy event which has had sad consequences, was the attempt and failure of the Pera Church to erect its long desired church edifice. A site had been purchased, the missionary church building fund, result of Crimean War bread, contributing a thousand dollars and Mr. Minasian a thousand, which was afterwards increased. The pastor was sent to England to solicit funds. The English promised to do as much for him as the Americans would do, and he came over here, was at the semi-centennial (1860) in Boston, and I translated his address to the vast congregation from the platform. He was coldly received by Dr. Anderson, but he had made a good impression and he felt very much encouraged. Just at this juncture there came a brief letter from one of the Missionaries who had opposed the scheme of the church, saying that the money for the church edifice was more than provided for by a national penny contribution in all the churches of Prussia, as ordered by the king!!

This seemed incredible, the pastor did not credit it, but the letter of the missionary was unimpeachable testimony, and the pastor had to go home, with a little more than his expenses to find it all a mistake, and not one penny from Prussia. I do not remember how the mistake occurred.

The missionary was honest, but hasty and never stopped to consider how extremely improbable the thing was in itself. He waited for no inquiries and no confirmation; and what was worse, he did not seem to concern himself at all about the results. All this filled the hearts of the whole church with overwhelming sorrow and bitter indignation. It was just one of those things that Satan rejoices in. It was a blight upon all good feeling between the church and the missionaries. I will mention but one topic more as explanatory of the want of harmony and sympathy. That is the sending of young men abroad for their education. The vernacular standard greatly increased the desire of young men to escape from it, and of the churches to have them escape. There was only one thing wanting to intensify this desire, and that was the opposition of the missionaries. This was given in full measure, and the necessary result followed—that is a *determination* to go. This would be the result everywhere. The Abdalian case illustrates the whole course of things. He has been pursued and persecuted with a relentless spirit by men who had no more right to interfere with his affairs than they have with mine. In the conflict which has ensued, the native brethren complain that some of the missionaries never

treat them as gentlemen; they know better than we do what belongs to gentlemanly intercourse, and they are sensitive when the missionaries disregard toward them the rules not only of Oriental politeness, but of Occidental as well. If Mr. Barrows had condescended to treat Mr. John Minasian as a gentleman and had answered his note in a kind, frank, Christian way, that letter would never have come to the *Herald* of Hartford. An Armenian gentleman, a true Christian gentleman, came to me one day and said he had written two notes to one of the missionaries, a reverend man of long service, and that he had answered neither. I replied "He probably received neither." But he replied that the carrier was a trusty person and had delivered them both. Incredulous, I went to the brother myself. He acknowledged that he had received them both, but he *didn't think it worth while to answer them!!* That went through all the community and was commented upon as *boorish, uncivilized* and above all unchristian. Many similar things have happened, trifles if you please, but it may be doubted whether their resulting influence is altogether trifling. A recent event has occurred at Constantinople which places our position as a mission in a painful light. To me it appears so, perhaps it will not to you. Since the doctrine of infallibility was imposed upon the Roman Catholic Church, there has been a serious division among the Armeno-Catholics. An influential and powerful portion of that body, after years of discussion and a greater study of the Scriptures than was ever before known among them, has abandoned Popery and gone back to the old Gregorian Church. Three thousand have been gladly received with public speech-making on both sides and clear declarations of freedom of conscience. Many excellent evangelical sentiments were uttered on both sides. Now the marvelous thing about this wonderful movement is that not one in leaving popery turned to protestantism. Here has been discussion and study of the bible for many years in a body of Armenians from whom formerly came some of our best converts. But now in this great movement, the like of which has not occurred in this century in Constantinople, the Evangelical Protestants have no part but to look on in stupid wonder. So far as appears, the missionaries also have held themselves aloof from it. I think I can best explain the whole thing to you by a supposition. If it will not fit in all particulars, it will be sufficiently exact for my purpose. I wish you to suppose that Boston, instead of being as it is, were composed of a population entirely and absolutely without public schools. There are Unitarians, Universalists, Catholics, Tunkers, Hardshell Baptists and Mormons. But each sect has its own churches, school-houses and schools, and is exclusive and bitter toward other sects. Now you yourself belong to a new sect called Orthodox, the smallest and most insignificant of all the sects in Boston. But you know you have the truth and are comforted. You have no church edifice, and, being poor and persecuted, you cannot build one. You hire some place to worship in, or you beg from some of the other sects the

use of a church at such hours as will not incommode them. If people ask you about it, you reply: "Oh, we are going to build sometime," and you continue to make that same answer *for forty years*. With your schools you do the same, or even worse. Often you can hire no house for a school, and your children are in the streets among the Mormons, or get into Universalist or Tunker schools, and are abused and cursed. Now there is all the time another sect called the *Uniates*, because united to the true Church of Rome. They are numerous, rich, powerful, have noble churches and school buildings; but they speak your language, read your books, have many points of sympathy with you. They have become dissatisfied with Rome because the Pope claims infallibility, which belongs only to God. They hold to the supremacy of the Bible, and are going to renounce Rome. You now invite them to join you. But they at once reply: "We like many things about you, very much, but you are vagabonds! You have neither church nor school after forty years. You have no central home. You live by begging. Whether it is your fault or your leader's, is nothing to us. In religion you are Gipsies, only you do not own even a black tent." I think after receiving such a reply you would have little courage to invite the Uniates to join you. And when you should hear that they are carrying off with them some of your own staunch friends, and are inviting you all to come with them, assuring you that you shall have freedom of conscience and be incorporated into a powerful body with churches, schools, colleges, high-schools and female seminaries, would you not feel that your little discouraged community is in danger? And most assuredly you would no longer wonder that not one of the Uniates should join you. Now, my dear Mr. Bradford, if you have been able at all to enter into this supposition in imagination, you have, after all, but a feeble idea of the disadvantages under which the Protestant Armenians labor.

They have made many and vain efforts to get out of this unhappy condition, and have made many mistakes. "Vernacular Education" undoubtedly set them to sending young men abroad. As Missionaries we always opposed this; but, perhaps, our modes were not always wise. We should have limited our opposition to simple advice and refusal to give aid in money, and then let them take their own course. Then experiments in all cases have not been successful, and the reason is plain enough. They have sent immature, uneducated men. About half-a-dozen, perhaps more, have succeeded as physicians. I fear they are not all friendly to the Missionaries. The Pastor ——— became an infidel, like Savage, before he came to this country, and should be counted out. Those who have come without any previous knowledge of English have rushed into studies they could not understand, and have become confused and addle-brained. But every one who has started with a good foundation of English and of character, has done well. I recall at this moment five such cases: 1. Alexan Bezjian, now professor in Aintab College. 2. Alexander Djijizian, pastor at

Adabazar, who spent one or two years in Edinburgh. He is a noble and strong man, in judgment, power of argument, in true insight, in theological training, and as a preacher—the superior of many a Missionary. 3. The late Broosa pastor, now head of the High School, who studied at Basle. No one will dare to impugn his character and ability. 4. Pastor Kerope, like the others, a Bebek Seminary student. He went to England, and Mr. Farnsworth, instead of opposing him, had the grace to aid him. He made a good impression in England and obtained aid to build a church, and Mr. Farnsworth pronounced it the best church that has been erected in Turkey among the Protestants. 5. Pastor Thomas, of Diabekir. I do not know of a man who speaks the Armenian language who is his equal for a platform speech. He carries his audience with him. He is clear and logical. He lifts up his audience to higher planes of principle, thought and feeling. I never had a student more easy to be led, more difficult to be driven. Mr. Wheeler undertook to drive him. All his campaigns against him failed, inflicting, however, deep and rankling wounds in the evangelistic work. He is still an excellent and powerful preacher of the Gospel, and should have been a most efficient coadjutor. Now all experience proves that a well educated man of well balanced mind and character may derive advantage that will be permanent and valuable by one or two years' study in England or America. Instead of uniform opposition let there be intelligent advice, and all these evils will disappear. So long as there is nothing but opposition the evil will increase. Two will come instead of one. Mr. Barrows, or some other one, will vilify them through the press, the whole community will be on fire, and so the pit will be digged. It cannot go very much farther. Already the idea is afloat of going back to the old church, with *liberty of worship*. I am not sure the Church would not grant this, and then both church building and school building would be provided. There would be a remnant that would not go, but it would be a disastrous thing. It might lead the Turkish Government to revoke the charter, which would gratify Russia immensely, and for a time our missions would be seriously embarrassed, until one of those "overturnings" should come that shall sweep away the old despotisms. Whether that should be first in Russia or Turkey, who can predict?

Now, if I have made it plain why and how it is that there has intervened a great separation between the native body and the missionary body, I have at least taken the first step towards the solution of the question. Distrust and dislike, to use the softest terms, now reign. There must be union, sympathy, harmony, or the work of the Lord will not prosper. I have nothing to propose. The movement must come, in part at least, from the missionaries. A few more onslaughts, like that of Mr. Barrows, claiming to be on the part of the missionaries, and approved by their silence, and the chasm will become a "great gulf fixed." I should require Mr. Barrows to apologize for his ungentlemanly and unchristian course. I

should build a church and school-house, not one without the other, and, after forty years of wandering in the wilderness, let the people feel that they have reached the promised land.

When I think over the long list memory holds, of those who have died without the sight, I am comforted by the cheerful faith and trust in God which enabled them to see from afar the struggle ended, and the people joyful in their homes. How much will it cost? This is a question of slight importance, and I only speak of it to maintain that it is comparatively of slight importance. Money is of no value except to accomplish some valuable end. The value is in the end accomplished. If you think the end is a good one, and better than any other now claiming aid, then use for it what is necessary, whether it be twenty or thirty thousand dollars. I have written this long letter as one sympathizing with the native body, and with a part of the missionary body. I say frankly, I have no sympathy with the other part.

Their course must end in disaster and ruin, and it is not far from it now.

May wisdom from above be given you to do that which the case demands.

Very sincerely yours,

CYRUS HAMLIN.

MR. BRADFORD TO DR. HAMLIN.

BOSTON, Jan. 28, 1880.

MY DEAR SIR : The letter you were kind enough to write me, has been read, I presume, by every member of the Committee ; I know most of them have seen it, although it was not read to the Committee as I intended. It is our earnest hope that the action of the Committee will meet the approval of the Church at Pera and will be one means of producing that harmony that should exist in Western Turkey. Your letter deepens the impression in my own mind, that some special action should be taken in regard to that mission. How far changes should be made, as to the former or present policy of the Prudential Committee. How far as to Church building ; how far as to building for schools ; what change, when and where, as to vernacular education ; and as to other matters pertaining to our work in Turkey, I am not wise enough to determine. One thing, however, is clear to my mind, namely : *it is time for earnest consideration as to all these questions.* We have expended a large amount of money in Western Turkey and are still appropriating largely. The results do not appear to have been all that could reasonably have been expected in that mission, and the prospect, as we look forward, is not as clearly promising large spiritual results ; therefore, it appears wise to me that a deputation from the Prudential Committee should visit the mission, and that as soon as it can be done, we should obtain all the information by correspondence, and by a personal observation and inquiries in Turkey ; and then decide upon a plan

of action for the future. I thank you again most heartily for your letter which has given me and others such food for thought.

Yours very sincerely,

J. RUPELL BRADFORD,

Member of Prudential Committee.

FROM REV. N. G. CLARK, D.D., SECRETARY OF AMERICAN BOARD.

BOSTON, Jan. 6, 1880.

DEAR DR. HAMLIN: Your favor with enclosure to Mr. Bradford was received this morning. The argument is an overwhelming one to my mind, and I hope will be conclusive. It would seem that prompt action last spring might possibly have turned the thoughts of many who have gone back from Rome to the old Church, rather than to our Protestant fold. That time has gone by. I have felt grieved over the action last summer, and not at all clear what the results may be now. Your letter explains what I never could understand as to the progress of the work in Constantinople.

Dr. Goodell's "Forty years in Turkey" awakened in me, as I once remarked to you, a great desire to know what gave the *set-back* to the work that seemed, at one time, so promising. This paper of yours is of historical value as throwing light on that problem. I ought, perhaps, to say that, from two or three sources, I have heard doubt expressed, and by those who have some opportunities of knowing, as to the desirableness of your return, lest you should fail of that hearty welcome and cordial support from the missionaries, which are needful to your success. Some of the missionaries with whom you now sympathize would doubtless welcome you. Whether that sentiment would be the prevailing one is a matter of some doubt. If by your help we can accomplish the great object of securing the Church and the school buildings needed, you will have done enough for one generation at least. Yet I could wish you to have part in gathering the harvest which, I feel, would be sure to come; but of that farther on by and by.

Sincerely yours,

N. G. CLARK.

FROM MR. S. M. MINASIAN TO DR. HAMLIN.

Your points are strong and made admirably. No wonder that Dr. Clark calls "the argument an overwhelming one." So will doubtless say every impartial reader of the paper. I see you left one point out—that is, the course pursued toward the Armenian pastors and preachers. We certainly ought to have had in these forty years at least forty strong leaders of the people. No one could say that we had not materials enough to make leaders of, if the right course were pursued in this matter. Mr. Wheeler thought he had made a discovery of a latent principle in mission work—that is, *self-support*; and all the others blindly followed him. They made a hobby of

the idea of self-support, crushing to death our pastors with it ; and the effect of their harsh treatment kept all men of good heart and talent from ever entering the ministry.

Not a single young man from Constantinople entered the ministry since the Bebek Seminary was shut up. Is not that a significant fact ? Think of it ! As to some of the missionaries not welcoming your return to Constantinople, I should not trouble myself at all on that score. Your influence in Constantinople is far greater than the combined influence of those who may dislike your return ; besides, your return, under the proposed arrangement, will be as a demonstration on the part of the American Board and its supporters here, that the former policy of the mission is changed and the missionaries who support it must change also with it.

S. M. MINASIAN.

NOTES ON THE PERA CHURCH EDIFICE QUESTION BY
REV. H. O. DWIGHT, MISSIONARY IN
CONSTANTINOPLE.

As to the General Question of Churches in Constantinople.—There is no sufficient church accommodation in the city. There is nothing in the way of a church to attract the attention and to arouse curiosity as to the Evangelical teaching. Even constituents of the board, seeing no churches, are sometimes led to go away in sorrow because there is no work in Constantinople. There is a great floating population in Constantinople composed of men temporarily in the city on business. This part of the population will be won by what will strike the eye long before they can be reached by the random shots of the colporters or city missionaries. It has often happened that among this class of the population are men who were interested in the Bible in their homes in the interior, but who fall out of the way of instruction because they find no church building in Constantinople, and are too bashful to enter uninvited a chapel in a private house. Two or three good church edifices would do much to relieve the mission work in Constantinople from this disadvantage, besides giving the congregation room to grow. This space for growth none of the congregations now possess. The knowledge of the Bible has been extensively published in Constantinople, and the missionaries constantly pray for the outpouring of the Spirit which shall give life to all the sown seed. But if there was to be a revival, there is no place where revival meetings could be held. There is no place of worship in Constantinople which can accommodate the half of the Protestants residing in the city. The fact that the Mission has been slow to build churches in the city has been ascribed by many of the common people to a sort of sel-

fishness which furnishes means for Bible Houses and homes in which the missionaries themselves are to be made comfortable for work, but which does not furnish means for the church buildings which concern only the people.

The Pera Church has been occupied for twenty years with various plans for securing a church building. They have attributed their failures to missionary opposition, and this fact has had not a little part in the soreness towards missionaries, observed among the members of this church in times past. The church without knowing that we were considering the question of a church building for Pera, has made what is to them a very great effort. That part of the sum of £1,500, proposed as contribution of the church, which represents cash subscriptions is not so very small a sum when compared with the financial ability of the donors. The church has made this great effort under the influence of a sort of revival of interest which has set in this year. Under the same influence the ordinary contributions for expenses have doubled in this church this year. The church makes this effort as a supreme effort. It is in a crisis of its history. If the Board can see its way clear to build the Pera Church edifice in such a way as to give these people the right to feel that it is their church, they will be encouraged and strengthened. But if the church is refused them, there is reason to fear that the church members will scatter off to other parts of the city. The time is a critical one in regard to the relations of the church to the mission. If the mission can help the church to an edifice the bonds will be cemented by the kindness shown in such an act. But if the mission rejects the request of the church, it repels the confidence of the members. The great objection made to the grant has been want of confidence in the church. This fact is doubtless known to the church, and its effect must be extremely unhappy, if refusal to build the Pera church, on the basis suggested, confirms in their minds what is only a rumor so far. The leading men of the Protestant community are members of the Pera Church. It is therefore of the greatest importance that the Mission avoid needlessly repelling them. But so much has this desire of possessing a church-home laid hold upon them, that they will be repelled, and all the Protestants of Constantinople will be aggrieved if the Mission does not accept the offered aid towards the work, and build the church edifice as for the Pera Church, to be its home. The Pera Church is not heretical. It is not careless of Christian life and observance, according to the testimony of Dr. Wood and Mr. Hitchcock, who have been more than any others *intimate* with the church members. There are less than forty, possibly less than thirty members in the church, but among them are an unusually large proportion of intelligent men, leaders in any community.

The two Minasians, representatives of S. M. Minasian, are known and respected among natives and foreigners for integrity and morals without a spot.

Dr. Matteosian served with honor in our army in 1863-4, and he, with *Dr. Giragosian*, are growing men whose already large influence is constantly increasing. *Boyajian* is respected within and without the Protestant community. He is a man whom Pashas trust, because he is pure and honest; and a man to whom our treasurer would entrust the care of money, if need be, quite as readily as he would to any missionary.

Mirikelam is a man of good standing, and has won himself a fair position as a dry goods merchant.

Tomarian is a miller employed by the Turks because he is honest. He is known and respected for his high character among both natives and foreigners.

John Artin is another miller who is respected by all who know him.

Apraham, the electrotypist at the Bible House, is a solid man, growing every year, and full of promise for the future.

Zacharia is a man of intelligence and sterling piety.

Garabedian is a graduate of Robert College, and has tried to be a leader among them.

These men are all men whom one would trust individually. Why not trust them collectively? It has been urged against the proposition of the Pera Church that, they are not worthy of confidence as Christians. This charge was made by a brother who, on his own confession, has not been in one of their houses or held any relation, except accidental business relations, with any members of Pera Church for ten years past. The charge is brought against the men whom I have named, men who have won their present influence chiefly through the exemplification of Christ's teachings in life. No one can breathe a suspicion of unchristian conduct against any of them. They are staunch defenders of Evangelical doctrine. The charge against them is that they sometimes disagree with the missionaries in opinion, and that, when they are berated for being out of harmony with the missionaries, they resent it and charge the missionaries with being out of harmony with them. The Pera Church is not hostile to us or our work, and those who are more intimate with the members of the church are most thoroughly assured that, it is wisest as a Mission policy to join the Pera Church on the ground of their selection, and to construct for them a church building, and to work with them in it when completed.

I hope that the matter of building a church in Pera will be carried through at once.

FROM REV. DR. ALDEN TO REV. H. C. HAYDN, D. D.

MISSIONARY ROOMS, BOSTON, Oct. 23, 1880.

The Armenians alluded to have not come to this country at the wish of the Missionaries or of the American Board, but quite otherwise, through solicitations of Mr. Minasian and others. (*Note*.—They come in their own

native desire to improve their condition and to escape a domineering *Proslavery* mission—policy which tries to keep them in their semi-civilized condition.) It is a sore injury to our work abroad that they come. One of the most serious of our difficulties threatens now from this source. I do not think any aid can be expected or ought to be given through the American Education Society. Theological Seminaries must judge for themselves on such a question. But the wise way in the end will be to have it clearly understood that persons coming to this country must provide for themselves, or their personal friends must provide for them. They have no claim on general benevolence, certainly not upon our Missionaries or their friends, or upon our Board. There is a *crowd* waiting to hear how these first adventurers fare, ready to come over *en masse*, if Christian people are foolish enough to encourage them. Our Missionaries are often obliged to give them testimonials, they feel, in order not to break with them entirely; but they do not approve of their course. (*Note*.—Smile at these men's faces, but strike them from their back. Does Dr. Alden allow this kind of *diplomacy* in mission work?) There are wealthy Armenians in this country and abroad who can help them if they choose, who are, some of them, accountable for getting them over here. E. K. ALDEN.

Dr. Alden must have had the Chinese or Jewish refugees in mind in writing that "a crowd was ready to come over *en masse*," as it would seem to those who know and understand the case, a ridiculous misrepresentation to state that "a crowd" of the Evangelical Armenians would "come over *en masse*" to study theology in this country. The whole number of the Armenians who came over for that purpose—within the past forty years—does not exceed twelve. The whole design of this letter seems to be to awaken prejudice against the young men and deprive them of all Christian sympathy and aid in obtaining an education, and this, too, without the least regard whether what it states is true or the reverse of it. The Evangelical Churches in Turkey do not recommend that all their young men should go to the United States for study. What they desire is that some of their mature, select men, who show special talent and adaptation for study, should go to the United States to obtain a more thorough education and prepare themselves for advanced positions in connection with their work. These young churches feel that the work of evangelizing their people belongs to themselves, and they can do it better than foreign missionaries, and they wish to be prepared for it. Who dares to say that this is not a laudable aim? And if, with this view, these churches prefer for some of their young men an education obtained in the United States, with its surrounding free air and the exhilarating Christian influences, to that obtained in the dark regions of Turkey, why should a Missionary or a Missionary Society oppose them on the plea that they have their own schools in Turkey, and that young men should be contented with the education to be obtained at home? The course pursued in this matter

by the American Board is both narrow and unwise. It is in antagonism with the advanced Christian sentiment of the age and of the churches of America which support the Board, and its effect is shown in repelling the native Evangelical Churches of Turkey and causing them to loose their confidence in the American Board and seek friends elsewhere, notwithstanding the Board's desire to have exclusive control of the entire Armenian field.

FROM MR. S. M. MINASIAN TO DR. CLARK, SECRETARY OF THE AMERICAN BOARD.

My reference to the harsh course pursued by the Missionaries toward the native pastors, I think, deserves serious consideration. Missionaries, of course, have had the best intentions, but some of them, at least, have had a mistaken idea in this matter. More than forty years ago, when I was a mere boy, the Committee of Public Instruction of the Turkish Government visited all the schools of Constantinople and selected from the advanced classes promising young men, and sent them to Europe to be educated. All these young men in time became prominent leaders in Turkey. Truly the children of this world have been wiser in their generation than the children of light. Sincerely yours, S. M. MINASIAN.

ANOTHER VOICE FROM TURKEY ON MR. ABDALIAN'S ORDINATION.

[FROM THE RELIGIOUS HERALD, HARTFORD, CONN.]

A PAINFUL FACT.

EVANGELICAL ARMENIAN BRETHREN: The Boston *Congregationalist* of July 15, publishes a letter from Rev. Mr. Barrows, one of the Constantinople missionaries, addressed to the Hartford *Religious Herald*.

The writer strongly protests against the ordination of the Rev. Nahabed Abdalian, which, as many of you know, took place in Hartford, and was announced in the *Avedaper* of May 27. He then throws out dark insinuations against him and endeavors to prevent the ordination of another young preacher, whom he does not name, by suggesting suspicions as to his character. The style of this communication, its high and peremptory tone, its wanton attack upon two harmless, young Evangelical Armenians, and the effect likely to be produced by all this, remind me that there is no tribunal before which we may arraign this offender. I therefore feel it my duty to lay the case before you, and to appeal to the public opinion of our own little community and of its friends.

It would seem from Mr. Barrows' language that he speaks in the name of all the missionaries of the Board in Turkey. If this be the case, it is no wonder that the Lord's work is languishing throughout Turkey, a fact of which they themselves often complain. I could write much upon this subject, but have neither the talent nor the time. I will therefore confine myself to one or two points.

The writer of the letter asserts, that when American Christians aid Evangelical Armenian youth who go to their country, they merely waste their money, and that whatever is done, should be done through the missionaries alone. To this I answer: What are the fruits of the millions of dollars spent here by the hand of the missionaries since their first arrival? They will reply that a Protestant community has come into existence, churches have been gathered, and schools organized. Such a reply may satisfy those who are far away, and have no positive information respecting the real condition of things. But who is there among us who does not believe that those wasted treasures might have accomplished far more? But whenever inquiry is made upon these points, in Europe or in America, the missionaries throw all the blame upon the native Protestants, saying that their worldly-mindedness has prevented them from deriving profit from the great and valuable aid so generously conferred upon them.

Poor Evangelical community! You have never had a chance to defend your own good name against their charges; and you never will have it, if the missionaries, animated by Mr. Barrows' spirit, succeed in keeping every door closed against your young men, so that, giving them only a meagre education, they can never become the leaders of their people, and free them from foreign control! The few well educated men our community now possesses, were chiefly trained by the benevolent and well-deserving Dr. Hamlin, in spite of the opposition of several of the missionaries. When these shall gradually fall, our Protestant community will be weaker than any other in Turkey. It is sad to think that all these excellent men, owing to the hard times, the misfortunes of our country and the course pursued toward them by the missionaries, are in so precarious a position, that they cannot stretch a hand to protect and defend the just rights of their people. And so this task now devolves upon me. I should shrink from it, were I not encouraged to know that my words will find a full response among my brethren, who all deplore our sad condition. I now lay before you the letter above described:

"The missionaries of the American Board in Turkey have read with painful interest the accounts of the ordination, by an ecclesiastical council convened at Hartford, of a young man of the name of Nahabed Abdalian. They wish—as in fidelity to the cause of the Master whom they serve, they believe it to be their duty—to protest against such action. It is claimed for this young man that he is about to support himself in Turkey by the practice of medicine, while he preaches the gospel to his countrymen. Now, if

it is not impossible for one to do this, it is, to say the least, impracticable. Some missionaries have come here and attempted to do both of these things, but they have soon given up the one or the other. And no one knows that this is impracticable better than the large number of young men who have gone from this land to America to study theology and medicine. Not one of them has returned to Turkey to preach the gospel.

"The missionaries here feel that the ordaining of Mr. Abdalian was a very grave mistake: They feel that this work, if done, at all, should have been done here. They would have this young man come back and show to those who have known him best, that, because of a change of heart and life, the ordaining of him to the Christian ministry had become a consistent thing to do.

"But what is to be the end of this sort of thing? There is to-day in this city one more young preacher, who is trying to find means for getting off to America, that he may study medicine. He is a young man of good abilities and pleasing address; he can tell as good a story as any of his predecessors. But would it not at least be a matter of Christian courtesy, if the kind friends in America, who will listen to the story of his devotion and will see his flowing tears, should, before giving him their money and their sympathies, first ask those who have known him respecting his record?"

"The inbred deceptiveness of the Oriental character is something most extraordinary. Every body practices it, and it becomes an important part of their stock in trade. He who is the sharpest at deception and can make the most by it, is the best fellow. And the only stock in trade which some who have gone to America have had left, seems to have been of this description; and unhappily they have found no trouble in investing their capital.

J. O. BARROWS."

Constantinople.

The readers of the foregoing communication will not fail to feel surprise that the strong should thus attack the weak, and a minister of the gospel of love and peace should cast reproaches upon two harmless youths of good repute, digging a pit for the one, building up a wall in the way of the other, and speaking of both in such terms that his readers must naturally suspect them guilty of immorality or even of crime. Would that Mr. Barrows could be persuaded to speak out and tell us all he knows; the reader would then have some distinct information instead of a vague suspicion; but then it would not accomplish the purpose intended!

Is there among the religious people of the United States any one simple enough to be affected by this letter? Should there be such, it would surprise and pain me; I do not believe it. Those who know Mr. Abdalian will exclaim "What audacity! Mr. Abdalian lived so many years among us, we have known him well, have examined him, and found him worthy of ordination; how then does Mr. Barrows venture to say, that "he needs a change of heart and of life," and that "his ordination was a very grave

mistake?" And those who are not acquainted with him will ask, "Does our law condemn a man, except it first hear him?"

Mr. Barrows gives us to understand that if Mr. Abdalian must be ordained it belongs to them to do it. We humbly ask: Why? by whom, when and where was this right given them? How long will they meddle with our affairs? How long will they, by indirect means prevent our enjoying the sympathy of other Christians, or hinder benevolent Christians from stretching to us a helping hand, by slanderously warning them not to do it?

Mr. Barrows states that "a large number of young men have gone to America to study theology and medicine, of whom not one has returned home to preach the gospel." We should like to know who they are and when they went; what are the names of these youths who have gone to America and have there studied theology and medicine, and when they returned home did not preach the gospel? A few indeed have done so; but should these exceptional cases make us condemn the whole? Have there not been missionaries too who have failed to fulfil their vows and have even been convicted of wrong doing?

Moreover, if the matter should be investigated, it would be found that the course pursued by the missionaries has been the direct or indirect cause of the withdrawal of these few youths; just as Mr. Barrows' recent attack may become the cause of discouragement to these two, which, may God forbid. It is a fact that the ministers of the Evangelical Armenians have met but little or no encouragement at the hands of the missionaries, in the fulfilment of their duties; the latter have rather taken pains to humiliate them, as though that were best for the cause. And after all the pains they take to acquire an education, that will make them useful to their people, they find that even this is a reproach in the eyes of the foreign teachers.

Mr. Barrows further says that Mr. Abdalian "should have shown a change of heart and life to those who have known him best." Strange demand! Should one go to America and there be converted, can he not be received into the church, unless he first return to Turkey and prove his conversion to his old acquaintances? or is this a rule made for Armenians alone? or does it apply only to candidates for the ministry? Did those who ordained Mr. Abdalian do so without knowing him? Mr. Barrows attacks not Mr. Abdalian alone, but those also who ordained him, by claiming that they are less trustworthy in their examination than himself; but his evident purpose is to shake public confidence in Mr. Abdalian's character, and thus to prevent any future manifestation of friendliness to Armenian youth. Ah! if the Lord, whom Mr. Barrows says he serves by writing such a letter, if the Lord were present in the flesh when he penned it, would he not have said to him, "You know not what spirit you are of?" For he casts insinuations upon the good name of a man of whom a former teacher said that

"he had studied several years with him and had never discovered a fault in him." A faithful minister of the gospel, an intimate acquaintance, calls him "a choice and zealous minister." American Christians, too, having found him worthy, have ordained him; and friends whom he visited in Scotland, write to us that he is "a superior young man." But Mr. Barrows knows better than they all; he declares that on account of his character, his ordination was a "very great mistake."

We now come to the last part of the letter, to the nameless but slandered young man, whom Mr. Barrows hopes that kind friends in America will not help. After first asking himself, does it accord with Christian politeness, that he should thus speak, and yet represent him as a suspicious and deceitful character, without naming him too, and that he should advise men not to aid him, we inquire, Who is this young preacher? [NOTE.—We suppose him to be Mr. Haretune Filian, already in the United States, enjoying the sympathy of Christian friends, and their aid. He proposes to study theology alone. What can be Mr. Barrows' objection to that, unless it be what has been said elsewhere, the fear that our "native pastors will know too much?"] What is his name, and what know you about him? How will the readers of your letter be able to recognize him? Some other good youth may be in America at the same time and be taken for him, and suffer unjustly in consequence. Why does not Mr. Barrows name him and his fault, or is his crime that of many who have only been guilty of an honest disapproval of the missionary policy? If this be so, it is no wonder that he is proscribed, seeing the same has happened to many who have dared to express their opinion on the subject, some of whom have been dismissed; others have been hunted down and persecuted, like this young man; others again are struggling against an overwhelming money influence, while a few have been forced by circumstances to submit and hand in a written confession of wrong!

Finally, Mr. Barrows asks what will be the end of all this business? I also ask: Whereunto do they mean to push their mistaken policy? How long will they prevent our having any fraternal relations with the rest of the Christian world? How long will they misrepresent us and cast suspicions upon our Christian character in the sight of all men?

Did not our people welcome the missionaries as soon as they came to Constantinople? Did they not receive them as angels of peace? Did we not suffer persecutions and trials and the loss of all things that we might follow them? Was it not fit then that they should be true to us, forget our imperfections, forgive our occasional faults, and cease not to seek our improvement? We were the means of their acquiring renown in Europe and America, for had the Armenians rejected them and their preaching, as was done by the other communities in Turkey, they themselves would never have been heard of; and should they not strive to elevate and improve the Evangelical Armenians, by every means in their power, and

encourage them to form intimate relations with their brethren in Europe and America, instead of using every means, direct and indirect, to keep them away? The Lord knows with what motive they seek to monopolize this field and to keep its laborers wholly under their power!

One word also to the Rev. missionaries, and I have done. Most of what I have written will no doubt give you pain; you may, therefore, deem me your enemy, yet I can truly say, that I have not intended to grieve you. The foregoing are my honest thoughts on the demands of the good cause; and I am persuaded that many of our people hold to the same opinions. No one honors you more than I do, or better appreciates your talents, wisdom, or piety. Set aside any of my expressions which may be distasteful to you, and heartily co-operate with me in doing good. I humbly beg you, listen to the advice of our most discreet men, honor the opinions of our ministers, and allow us to have an equal share with you in all plans which affect the Lord's work; don't hinder, but encourage those pious young men who fervently desire to obtain a higher education that they may the better serve the Lord and his church; cultivate the talents and seek to improve the condition of our ministers. These things are imperatively demanded by the times. The longer you put off the matter and persist in carrying out your habitual policy the worse will become the state of the good cause. Since you desire to offer the Lord a faithful service, the first thing to do is to change your policy. Change, change your policy!

JOHN MINASSIAN.

CONSTANTINOPLE, August 28, 1879.

FROM REV. T. E. DAVIES.

UNIONVILLE, Conn., Nov. 10, 1879.

S. M. Minasian, Esq.:

MY DEAR SIR: There is evidently an old quarrel between the native Churches and our missionaries in that field. But the Congregational Churches of America know nothing of the cause or existence of the quarrel. And perhaps it is as well they should not. And yet they have a right to know it, and all the facts in the case. This needless assault upon Dr. Abdalian and the Hartford Council will inevitably aggravate that quarrel, and render the healing process more difficult. The tone of your last letter, and the tone of your friend's article, taken in connection with a printed history of the trouble between our missionaries and the Churches in Turkey, make it clear to my mind that the grievances of your churches ought to be fairly heard, and that by our Churches, whose daughters, in a sense, they are.

The American Board is simply the *agent* of the Churches, and if our agent is at fault we ought to know it. If the Churches which we have planted in Asia Minor suffer wrong, justice demands that their wrongs should be redressed.

Yours truly, T. E. DAVIES.

I am exceedingly pained to see the ungenerous conduct of the missionaries in regard to our young men. They always try to keep back our people, and putting themselves forward, dare to publish insinuating stories about us, such as Mr. Barrows does in his letters lately published in America. I presented this matter to the brethren at the last annual meeting of our Union, wherein there were present three missionaries, and showed them with what patience and firmness our young men, who go to Europe or America to obtain a higher education, are enduring every and all sort of want and trials, and how meekly they are bearing with all the unfriendly attacks and the insinuations of the missionaries, and how useful such young men are to their country, and how they ought to be praised. Our missionaries, who always are ready to proclaim themselves to the world as our friends, not only do not show any sympathy or friendliness themselves toward our young men, but show them ill-will, and try in every way to bring them into public disfavor; thus dissuading those who felt inclined, from rendering any assistance. It was unanimously resolved at our meeting to send a letter to America to thank publicly those Christian friends who have shown their sympathy toward our young men, and to tell them that their kind acts are producing good results.

Our missionary friends, present at our meeting, appeared as though they felt ashamed for the conduct of their associates, who were the immediate workers in the matter, though we could not read their hearts.

KEROPE YAKOBIAN.

Cesarea, Turkey, Dec. 9, 1879.

In another letter, refering to the subject, Pastor Keropé says : " It is not right for the missionaries to put obstacles in the path of our young men. We did not mention in our Union meeting any particular missionary. It seems, however, they took the action of the meeting on this point as being against them. We have nothing against the missionaries. We love and honor them; but we feel it our most sacred duty to watch over our rights, interests and freedom. When missionaries wish to preach, our Churches, our houses and our hearts are open to them. If they wish to teach, our schools are open, and they will be gladly received. But when we see them, notwithstanding this our liberal treatment of them, attempting to show us as suspicious characters, and try to shut the world before us, and prevent our forming any relationship with the Christians in other lands, we cannot help feeling pained."

March 12, 1880.

A LETTER OF THANKS

FROM THE

EVANGELICAL CHURCHES IN TURKEY TO CHRISTIAN FRIENDS.

It is the decision of the Central Union to write a letter of thanks to the Christian friends both in Europe and America.

The Union feels that it is its duty to write and make it known, that of the young men who have been to Europe or America for a higher education, either for the Christian ministry or for medicine, have returned to be useful in their own land. Indeed there have been exceptions to this, and we are sorry for them, but speaking in general the majority of them have been of great use to their country. We express our deep gratitude to those in Europe and America, who have lent a helping hand to those who have knocked at their door for admittance. We thank you that when our young men came to you in narrowed circumstances, poor, and in need of instruction, placing themselves between hope and fear, between life and death, you, kind sirs, instead of sending them back, opened your temples of learning for them, gave them a fair training, and they, learning of you the true dignity of character, came back to be leaders of their people. They are to-day doing a work the value of which can be fairly estimated by those who are eye witnesses.

Allow us to mention a few of the persons educated under your care : Of those who have become pastors, we have Pastor Keropé, educated in Scotland, a man of great influence and usefulness. The loving pastor of a large, intelligent church. We wish we had many like him. Pastor Alexander Djijisian, a man of great self-denial, the faithful pastor at Adapazar, also educated in Scotland. Pastor Tomas Boyajian, no matter what others say, has been the father of one of the largest churches in Turkey, and of the good influence he exerts, no one doubts. Pastor Abuhayatin, educated in Germany, is the earnest working pastor of one of our growing churches at Ourfa. Then we have others : Pastor Khazaros of Broosa, Pastor Melkon Hohannesian, educated in Oberlin, Dr. Abdalian, educated at Hartford Seminary, etc. Let me also mention the name of Pastor Simon Utijian, the beloved editor of that most needed paper, the *Tidag*. Alas! that circumstances have urged him to withdraw from the noble work of publishing a native paper, one of the things most needed by the natives.

And then we have the names of those who have become physicians : Drs. Minasian, K. Sewny, Matteosian, Vartanian, Kavaljian, Giragosian, Kuludjian, Bro. Isgian, etc. Besides we have Bro. Besjian, a capital man, educated in America. Mr. Crikor Bagdasrian, the founder of the Broosa Orphanage, educated in Germany. It is not my design to speak of them all, but let it be known that these few who have been educated abroad have not brought any dishonor to the cause of Christ. But on the contrary, they are to-day the leading men of the nation, a native power created!

They have brought to us from Europe and America, weight of character, noble ideas and aspirations, which will work like leaven in moulding the character of so many under their influence.

The Protestant community to-day is not composed wholly of the ignorant and uneducated; nay, we thank God and thank you. We have a few pastors worthy of their calling; not "blind leaders of the blind." We have doctors and professors and teachers, and men of trade who have had their education in Europe or America, and are now the forerunners of the nation. Good friends, believe us, your work is not lost. Your benevolence is doing by the grace of God, a most useful work. Kindly and forgivingly receive our thanks. Remember that we are *yet to be an educated people*. We have many shortcomings, but these few pastors you have educated are *just the men our Churches want*. Many and many thanks for favors done to them all.

Written with the request and on behalf of the Central Union of the Evangelical Churches in Turkey. MANGASAR M. MANGASARIAN.

Marsovan, Turkey, March 15, 1880.

The following account of Mr. Filian's ordination is from the Chicago papers:

Brother Filian is a native of Antioch, Syria. He has been studying three years in the theological seminaries of this country, spending a year in Union, Oberlin and Chicago seminaries. He is a very eloquent speaker and simple-hearted and earnest in his piety. He united on the Sabbath with the Wheaton church, and will, God willing, be ordained by a council of pastors and churches, met by its invitation, on Wednesday of next week. The following churches and ministers have been invited: The Baptist, Wesleyan and Free Methodist churches of Wheaton; the Congregational churches of Turner Junction, Geneva, Blue Island, Marsailles, Pecatonica, and Bartlett; the Independent church at Streator, the Wesleyan church of Marengo, and Rev. D. P. Baker of the *Free Methodist*, Chicago. Brother Filian intends returning soon to his native land, Armenia, where he has already preached some two or three years, there to engage in establishing independent native churches of Christ. His purposes are deserving of Christian sympathy and support. He has supported himself in this country by lecturing and preaching, everywhere arousing in the people the holy enthusiasm which he himself feels. He will respond to calls for work of this kind until his return to Asia.

THE ORDINATION AT WHEATON.

In pursuance of a letter missive, a council of ordination assembled at Wheaton College chapel, May 31, at 2 o'clock, P. M., to ordain to the work of the ministry G. H. Filian, a native of Antioch, Syria.

After devotional exercises, conducted by Rev. D. P. Baker, of Chicago,

Rev. H. H. Monroe, of Bartlett, was chosen moderator. C. W. Hiatt and W. L. Ferris were chosen scribes.

The following delegates were in attendance: Prof. L. N. Stratton, Rev. Stuart, Rev. Sprague, Rev. H. H. Monroe, Dr. E. C. Guild, C. W. Hiatt, J. N. Bedford, Rev. D. P. Baker, Rev. W. L. Ferris, Prof. C. A. Blanchard.

Rev. D. P. Baker was selected to conduct the examination of Bro. Filian, the candidate for ordination.

Letters recommending Bro. Filian, from Rev. Yakobian, pastor at Cæsarea, Turkey, Prof. G. B. Wilcox and the Faculty of the Chicago Theological Seminary; also from Dr. Fairchild, of Oberlin, O.; Dr. Hitchcock, of Union Seminary, N. Y. city, and Dr. Hamlin of Middlebury College, Vt., were read before the council.

The council then proceeded to question the candidate on his Christian experience and religious views. Bro. Filian having passed a satisfactory examination on all fundamental points of Christian doctrine, the council voted unanimously to proceed to his ordination.

A committee was appointed to prepare a programme for the evening. The following report was adopted by the council:

Reading of Scripture,	-	-	-	-	-	-	Rev. W. L. Ferris.
Prayer,	-	-	-	-	-	-	Rev. Stewart.
Song,	-	-	-	-	-	-	"Coronation."
Address,	-	-	-	-	-	-	Prof. L. N. Stratton.
Address,	-	-	-	-	-	-	Rev. D. P. Baker.
Song,	-	-	-	-	-	-	"Missionary Hymn."
Address,	-	-	-	-	-	-	G. H. Filian.
Address,	-	-	-	-	-	-	Prof. C. A. Blanchard.
Ordination Prayer,	-	-	-	-	-	-	Pres. J. Blanchard.
Charge to Candidate,	-	-	-	-	-	-	Prof. L. N. Stratton.
Song,	-	-	-	-	-	-	"Blest be the Tie."
Benediction,	-	-	-	-	-	-	Dr. J. B. Walker.

The evening services by the above programme were intensely interesting and impressive throughout; and a good congregation was in attendance.

Bro. Filian is a man of marked intelligence, having learned the English language and graduated in theology in the short space of three years. He will soon return to his native land to begin his evangelistic work, followed by the prayers and benedictions of his many Christian brethren in America.

H. H. MUNROE, Moderator.

AN ANTIOCH ORDINATION.

Such was the setting apart of Bro. G. H. Filian for the work of preaching the gospel in his native Armenia, at Wheaton, on Wednesday, May 31st. This brother was born and reared in Antioch of Syria, where Paul and Barnabas, the first foreign missionaries, were set apart by the Holy Ghost for the work among the Gentiles; where the disciples were first tauntingly called by that name, Christians, which is now the symbol of greatest dignity and honor; where Paul seemed always gladly to return to

report to the brethren what great things the Holy Ghost had done by his preaching; and where took place the first ordination service, the model and inspiration of all true separation for the great work of the ministry ever since. The occasion was one of deepest interest, which all felt during the opening season of prayer and the remarks of President Blanchard after the council had been organized, when, reading from Acts 13: 1-4, he spoke of the simplicity and power of this first ordination there recorded, and of the obligation of the churches to follow this divine model. That the Holy Spirit might be present in this meeting setting apart the young brother, prayer and fasting had not been forgotten by the members of the church.

The examination of Bro. Filian by Bro. D. P. Baker, of the *Free Methodist* of this city, assisted by Profs. Stratton and Blanchard, was of great interest. His experience in finding Christ; his conviction that he must preach the gospel; that he must engage in this holy work himself and not delegate the work to another; his views of the Scriptures, of the Sabbath, of practical Christian reform questions which agitate American churches, but are seldom or never heard of in Asia Minor; his belief in the power of Christ to cleanse from all sin—on these and other points his views were given with much clearness and great felicity of illustration. Members of the council expressed their satisfaction with the examination, their joy in being permitted to share in such an occasion and the difficulty of understanding why any one should stand in the way or try to prevent this brother from entering upon the good work to which the Lord had evidently called him. The opposition of the missionaries and officers of the American Board of Missions to Bro. Filian, and other Armenians in this country, is a topic upon which there is too much to say at this time.

In the evening, Dr. J. B. Walker presided at the request of pastor Monroe. A good audience was present, and all seemed to join heartily in the spirit of the meeting. Denominational lines and distinctions were lost in the presence of the great work of the hour, and the pervading presence of the Holy Spirit was manifest in the remarks of different brethren, but especially when, at the ordaining prayer, all the ordained brethren in the congregation, preachers and elders of the College church, coming forward, united in setting apart the brother for his work. It was a season of refreshing from on high such as is seldom enjoyed, and which no participant can forget.

Bro. Filian will labor in preaching and lecturing as he has opportunity until his return to Asia, which will be as soon as means are provided. During the three years he has been in this country he has, while studying, supported himself in this manner.

AN INTERESTING EVENT.

Eighteen centuries ago Paul and Barnabas were ordained in the city of Antioch to go forth as ministers of the gospel to the regions beyond. May

31, in the college chapel at Wheaton, Ill., G. H. Filian, a native of Antioch, was ordained to the gospel ministry to go forth to his native land and city as the bearer of the good news of salvation.

The circumstances of the occasion were peculiar. Bro. Filian was the child of Christian parents, has a brother in the ministry, has a good education in his mother tongue, a rich experience of saving grace in his soul ; had preached three years before coming to this country, where he has now been several years, attending school at various places, including a year at Oberlin, Ohio, and graduating finally at the Congregational Seminary at Chicago, after a two years' course. His natural talent is good, his acquired ability superior, his standing high, as shown by numerous testimonials. Yet, strange as it may seem, after graduating with Christian honor from their theological school, the Congregationalists refused to ordain the man. The only excuse assigned was that the American Board did not deem it advisable to ordain the natives of Syria to the ministry, but to employ them as helpers, under the control of the missionaries. It was deemed that the course of the American Board was detrimental to the cause of Christ, and pursued for the purpose of retaining a sort of monopoly over the mission work, as already the strongest and most efficient churches are now under the pastoral care of native preachers.

Bro. Filian feeling the call to the gospel upon him, and not feeling called to act simply as a helper, but rather to go forth freely to build up the cause of God as the Lord might direct, and knowing that the sanction of the church in America would strengthen his hands, did not wish to return home without ordination. Others, also, in this country and Turkey, who were cognizant of the animus of the American Board, desired earnestly his ordination.

Brother Filian having transferred his membership from Oberlin to the First Church of Christ, of Wheaton, and that church having learned of his convictions, gifts and graces, voted to convene a council to consider his case, and take such action as it might deem proper. Letters of invitation were issued to the Wesleyan, Baptist and Free Methodist churches, of Wheaton, to Wesleyan and Congregational churches elsewhere, and to several individuals, among whom was the editor of the *Free Methodist*. The council convened, the examination of the candidate was satisfactory, and the vote unanimous that he be ordained an elder in the church of God by the imposition of hands, it being clearly evident that the Holy Spirit had called him unto the same.

At 8 P. M. the college chapel was well filled with an attentive audience. Dr. Walker, author of the "Philosophy of the Plan of Salvation," reverend with age, presided. The exercises consisted of reading of the Scriptures, singing, prayer, and brief addresses by Brothers L. N. Stratton, D. P. Baker, C. A. Blanchard, the candidate, G. H. Filian, and President Blanchard, who also offered the ordination prayer, and with whom ten ministers and

deacons joined in the laying on of hands. The charge to the candidate was delivered by Brother Stratton, and the benediction pronounced by Dr. Walker. Altogether it was an interesting event, the memory of which will be cherished, and the influence of which will be felt in the city where the saints were first called Christians. In this connection we gratefully record the kindly care received in the homes of Professors C. A. Blanchard, O. F. Lumry, at whose "feet" we recited the Latin and Greek, and L. N. Stratton, who last year resigned the editorship of the *American Wesleyan* to take charge of the theological department of Wheaton College.

FROM MR. FILIAN.

DETROIT, Mich., July 5, 1882.

The American Board shuts the door everywhere to those young men who come from Turkey to study in this country.

In my first letter from this place I wrote that I would lecture in the First Congregational Church; so I did. The pastor, Dr. Eddy, showed great sympathy to me when he first saw me, and promised to do his best. But when Sunday came I found him cold, and Sunday evening he did not introduce me to his people. Having promised me before, and not to take back his word, he gave me his church in the evening to speak to his people. One of his deacons introduced me to the people. After I spoke they took up a collection of \$12.50, though it is a rich church.

Monday morning I went to see Dr. Eddy to ask him if he could introduce me to some other pastors round about Detroit. He said that he could do nothing for me, and that the Secretaries of the American Board are against any young men who come to this country from Turkey. He added, that the young men have no right to come to this country for education, and have no right to go to churches to ask to lecture and to be helped; that the Secretaries of the American Board are holy men and have good judgment, and the missionaries of the Board have good judgment, and the young men of Turkey must obey them. Finally he did not introduce me to other pastors, and I am even afraid that he will put obstacles before me. Now this is a fact, that wherever I go they show me great sympathy at first, but as soon as the Secretaries write to them they hate me.

Among Congregationalists it is so. Among other denominations they say that since I am graduated among Congregationalists, and the American Board has the Turkish field, I must go to the Congregationalists. I have a hard time, but God will direct me.

G. H. FILIAN.

FROM REV. G. KAPRIELIAN, FOR MANY YEARS A PASTOR IN CONSTANTINOPLE
NOW STUDYING IN NEW YORK.

The Evangelical work in Turkey is really in a very pitiable condition: The position of the Protestants of the country being so low and humiliating they cannot exert any influence over the people around or draw any into

their communion. Education is making great progress among the Armenians of the Ancient Church, but the children of our community are left in ignorance, because we have not suitable schools ourselves, and the missionary schools are only for those who can pay.

Poverty is continuing to increase in the country, and our Evangelical communities being few in number, and generally poor, are not able to support their ministers, consequently the ministry in general is in a wandering or discouraged state, and we do not know what this state of things will lead to. This hopeless condition of the ministry is repelling our young men from ever entering into it. It is painful to say that missionaries by putting into faithful practice the *Wheeler system* of missionary policy have quenched the love and the energy of these young churches. Education in general is making great progress here, but with it infidelity is also spreading. I feel that, both for the present and the future, the country needs well educated ministers, and I have an earnest desire myself to come to America to study, with a view of fitting myself better for my work. I wish to say in this connection that the ministers of our Union also desire that I should go to America for such an object, and they have all along for many years past been encouraging me in it.

Constantinople.

G. KAPRIELIAN.

A gentleman who knows the Rev. Mr. Kaprielian, writes thus about him:

Pastor Kaprielian is a superior man; he has been for many years the right hand of the missionaries, and it will be a great misfortune for the mission to lose him. . . . It will be a great benefit for a man of his stamp and position to spend 2-3 years in England and America, not exactly in schools all the time, but among Christian men, acquainting himself with the institutions and usages of Christian work in these countries. The American Board should feel proud to show to its friends such a man as he is. . . . It is an entirely hopeless effort to try to shut up the gates of this free country against these struggling Christian young men who are bent to raise themselves up by every laudable means. Let these evangelical Armenians have a fair chance in this matter. They understand their own interests better. Give them advice, but do not put any obstacles in their way.

FROM THE REV. M. M. MANGASSARIAN, A WELL KNOWN PASTOR IN TURKEY, NOW STUDYING IN PRINCETON SEMINARY.

We are trying to increase the *native* power in the field, organize churches and institutions belonging to *us* and thus promoting the cause of the truth. And *this certainly not*, by injuring the work of the missionaries or quarrelling with them. Nay! but by taking the work into our hands. It is *our* work, our right, our field. We have our own short-comings, but the people are getting to see more than ever before, that the policy of the Amer-

ican Board is, in some respects, beyond any question, most pernicious in its results and influence.

There is a Greek student here, a graduate of Robert College, where we knew each other. Also a graduate of this seminary, and now having taken the Fellowship, he is having his Post-Graduate course. The professors speak very highly of him. A member of the faculty of Princeton seminary spoke to me about his fitness to be a missionary to Greece, and about the refusal of the American Board to send him, because he is *not born in America*! This, he said, is *unchristian*, yea, *unwise* too. They send an American and support him in Turkey for a long time before he is of any use, and refuse to send one who will be useful from the moment he is on the ground. I have spoken to pastors and friends, and they are all unanimous in the opinion that the American Board is not doing *right*. My prayer is, that the Lord may guide and guard me and make me *useful* to my people.

M. M. MANGASSARIAN.

Princeton, N. J.

A veteran Armenian pastor writes: We tried to create union and good feeling, and to labor together with the missionaries in the good work. We made, and are ready to make, many concessions; but cannot sacrifice principles. The call is upon us from God to evangelize our country and nation, and we cannot place ourselves in the position of hirelings and labor in that position as the missionaries wish us to. It is a pity that the wise and experienced men at the head of the work do not grasp the real state of the work here—then I am sure a remedy would have been found. Why this needless waste of money? The work should either be brought into a more hopeful state or abandoned altogether.

A VOICE FROM ARMENIA.

Among the graduates from the medical school of Boston University, a few years ago, was a young Armenian gentleman, who attained an enviable reputation among his classmates as a linguist. S. C. Kavalgian, M. D., now of Adapazar, Turkey, is still remembered by his professors and fellow-students as a young man of probity, ability and worth. He is apparently a warm-hearted Methodist, and at the same time an Armenian of the Armenians, notwithstanding his American education. Some facts which he gives are worthy of particular consideration at present. We quote two or three paragraphs from the letter, all of which shows a command of the English language rarely attained by a foreigner in a brief term of study on our shores:

“While writing this letter, your issue of Feb. 15 came to me, in which Dr. Ela had a paragraph on Caste and Christianity. The doctor has hit the nail at the right point. The caste spirit in the Anglo-Saxon race is felt all over the world wherever it has either political or religious relations with other nations. The British have many more subjects of other nationalities

than the Russians, but while the former has scarcely one that has reached any specially prominent position either in political or military service, the latter have many of them. Three of the most famous generals of the Russian army in Asia in the late war with Turkey were Armenians. Our own Cypriots, who were lately subjected to the British, are now complaining very much against the disgust and contempt in which the English hold them. We Armenians notice this caste spirit in our American missionaries in this country, and we feel it very keenly indeed. It is true what the doctor says about intermarriage between the missionary and his convert. Our old members relate a painful story of forced separation between an Armenian gentleman and an American missionary lady who were attached to each other sincerely. The lady was sent back to America almost by force, and the affair was over. This is an old sore, but there are recent cases that we could quote from personal knowledge, if we deemed it needful to speak on this topic. Of course we cannot demand that an American missionary shall marry the first convert he makes, nor can we urge the missionary to do like the Turkish Imam, who is free to get married wherever he goes and to have as many wives as he wants; but there are other questions, and still more serious ones, to be taken into consideration.

"I do not know of any missionary that has, or will have, his child baptized by any of our native pastors, but they go many miles to find an American to baptize their children. From among the many scores of missionaries that we have among us, I know of only one lady who is a member of one of our churches. Our missionaries never enter into fellowship with the churches that they organize. We have a young American missionary somewhere not very near to Adapazar. He is a Yankee. Some of the missionaries do not believe that this gentleman will ever be of much use in this country unless he changes his career. He once lashed his Armenian Protestant servant with a horse-whip for a trifling offence. In our late Annual Conference, that took place at the same time with the annual meeting of the mission, while at lunch with missionaries and natives all together, this gentleman did not deign even to recognize one of us. I heard two of our venerable pastors—men that will do honor to any Christian society in the world—say to each other, 'And this young man will sit in conclave with other missionaries to prescribe the ways and project the means that you and I and all of us natives are obliged to work in, without our having a voice in that council, with all our experience and knowledge of the work.' This made a very painful impression on my mind. The doctor is true again when he says: 'Possibly our missionaries may have to make the yet greater sacrifice of caste feeling to living *with* instead of *among* their converts.' I only add they must do so if a better success is desired.

"But this sounds very much like accusing the brethren. God forbid! I only brought forth some facts suggested by the doctor's letter. We have many respectable exceptions.

S. C. KAVALGIAN."

